THE NEW UNITY

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The American Congress of Liberal Religious Societies.

To unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Generously trust
Thy fortune's web to the beneficent hand
That until now has put his world in fee
To thee. He watches for thee still. His love
Broods over thee, and as God lives in heaven,
However long thou walkest solitary,
The hour of heaven shall come, the man appear.
—Emerson.

WITH this issue of THE NEW UNITY we complete the series of interesting studies in Modern Philosophy begun by Dr. Lackersteen in the last volume of UNITY.

THERE is always room for a new thought, a new word or a new movement that marks the onward march of man. They represent "the long-felt want" which must be met, and the old thought, old words and old movements might as well close up and give way and make room for them. To do anything else will be "kicking against the pricks." The most inevitable things in the world are not stationary, and all stationary things are not permanent. There is a difference between stolidity and solidity.

WE ARE glad to see that the Chicago *Universalist* has, at a hint from Boston, reversed its decision not to allow any discussion of Mr. Alcott's case in its columns. It was the most un-American utterance that we have seen in any religious paper, and we did not imagine it would be tolerated by such a free people as the Universalists. But we did not expect to see it explained away within a fortnight. We hope this is a sign that Mr. Alcott's suspension will also be reversed or explained away.

A DESPATCH from Grand Rapids informs the world that an ingenious minister of that city "has invented an individual communion service and had it patented," so that henceforth no two individuals need use the same cup. Liberal ministers have to grapple with a great many new questions and invent a great many new devices to meet the new demands of the times, but this case shows us that we are spared some difficulties that our more orthodox brothers are troubled with. We may have to make over the old bottles or devise new bottles for the new wine, but we do not have to invent new bottles or new glasses for the old wine.

WE LEARN from a contemporary in India that "The Sacred Heart Review" of America has been attempting to attract subscribers by promising "to have masses said for the spiritual and temporal welfare of all subscribers." This is a sort of premium that THE NEW UNITY cannot offer to its readers; but we are inclined to think that those who are heretical enough to read our paper will get more spiritual welfare from its contents than from any number of masses. Yet, lest any readers should be tempted to discontinue THE NEW UNITY and subscribe for our Catholic contemporary, we will add that, "owing to the protests from several quarters, the pious promise has been withdrawn."

WE go to press too soon to comment upon the result of the important elections of Tuesday. In Chicago there have been most hopeful signs of an awakening conscience. Much noble work has been done by Chicago's noblest citizens in the interest of noble ideals, which can but result in good. Both leading parties have earnestly tried to win the confidences of the better element. Both candidates have stoutly claimed reform principles and have espoused, in words unequivocal, the cause of Civil Service Reform, but both candidates have themselves been long cogs in the machines which produced them and brought them out. Whether either can free himself from this handicap is a matter of doubt, which the history of the coming two years alone will settle.

THE *American Israelite* refers to our Liberal Congress as "founded by gentlemen who do not believe in Christianity." This is a common misconception of the nature of our Congress. We are no more "gentlemen who do not believe in Christianity" than gentlemen who do not believe in Judaism or Buddhism. We are simply men and women who have adopted in religion the same principles we use in science. We have united on the basis of absolute mental freedom. We are convinced that it is safe to leave men free to follow their reason in religion as in science. We would not think of asking a man what astronomy, or what geology, or what chemistry he believes in. There is but one true astronomy, but one true chemistry, but one true geology; and all scientific men are trying to learn the true science and teach it. In the same way, there is but one true religion, though it has taken as diverse forms as geology, astronomy or chemistry has; and all sincere religious teachers are trying to teach that one true religion. And in proportion as men grow more intelligent, more wise, more reasonable, they are coming nearer and nearer to the same great conceptions in religion. This is what makes such a union as the Liberal Congress possible.

Over the Lofty Mountains.

The twenty-seven day's outing is over. The twenty-nine lectures are delivered. The six thousand miles travel is accomplished, and there remains in the mind the wealth of memories so recently accumulated that it is impossible to organize or formulate them. At San Rafael and at Berkeley, where he spoke twice; at Oakland, where he spoke three times; in San Francisco at the First Unitarian Church in which he spoke twice; at the Second Unitarian Church, where he spoke eleven times; at the Golden Gate Hall, where he spoke three times; at San Jose, the Leland Stanford University, at Fresno, Santa Barbara, Los Angeles, at each of which places he spoke once, and at Pasadena, where he spoke three times, the managing editor found an unexpected by large number of friends of The New Unity and the larger cause which it represents. The attitude of some was hopeful assurance; of many others that of gracious uncertainty or sympathetic distrust. There was the usual amount of faithless endorsement of the cause which The New Unity has espoused as "being the right thing, but scarcely the right time"; "the true position, but the world is not ready for it." One thing was apparent in California as in the Mississippi Valley. The words "Unitarian" and "Universalist," as well as the words "Independent" and "Jewish" (in a religious sense) and "Ethical Culture" are held temporarily, so to speak. "The best available," "the largest practicable," "the most useful under the circumstances," but all justified on the ground of the universality implied by them, either attained or worked for. Another thing was obvious and more or less confessed by the workers we met. Against the desire and in spite of the wishes of the workers in the so called "liberal churches" of California, these churches are still largely the churches of the classes and not of the masses. They reach but the favored, ever tending, spite of themselves, to become the luxurious homes of the competent and the intelligent, rather than the inspiring workshops for humanity, the havens of rest to the battered and tattered in the army of life.

We went on no controversial mission, and it is a comforting reflection to think that during the campaign, in some respects the most laborious ever undertaken by the managing editor of The New Unity, no words were spoken in the interest of the things that divide society, no appeal to sectarian standards, denominational prejudices, new or old, were in our words. We spoke as best we might in the interest of the cosmopolitan power of culture, the universal words of literature, the inspirations which are the common property of all sects and races. Out of these inspirations is to come a church that will secure them to the common and lowly, make them sustainers of those who have to fight the battle of life in hard places; in short, a church of the people, the thinking, free, weeping, praying people, for which The New Unity works, to the establishment of which the American Congress labors. If in this work some of those to whom we looked for help, with a reason, should withdraw because, forsooth, the Congress is trying to *do* something as well as to *say* something, their places will be made good by the unexpected allies found in the camps of the scientists, on college campuses and among those who, in the so-called orthodox churches, have wearied of the schisms that profanely divide the seamless robe of the Master and wickedly dissipate the resources on denominational machinery which ought to be invested in the regeneration and education of society.

Among the forces which unwittingly and unintentionally are making for the Liberal Congress and the broader church, are the two great universities of the Pacific slope, a touch with which is among the most inspiring compensations of the hard lecture trip. At Berkeley, so beautiful for situation, we found the portrait of E. R. Sill looking down upon the young men and women who throng the alcoves of the university library, our American Keats, who died before his lute was fairly tuned, but not before he had written "The Fool's Prayer" and "Field Notes" to show what room for pathos, tenderness and trust there is in the gospel of the open mind and the new science. Here also beams perpetually the ever youthful face of the venerable Prof. LeConte, perhaps the Californian that is farthest seen by the thoughtful, known in two continents as the unflinching man of science, a master in geology, who finds room in the universe of nature and in the heart of man for the thought of God and the deathless hopes involved therein; he who has done so much towards constructing the upper stories of evolution and laying in nature the foundations of the coming cathedral. The Leland Stanford University, with its capacious campus, ten miles by four; its gracious cloisters designed by Richardson, the master American architect, is a most prophetic institution, not on account of these facts or its munificent endowments, but on account of its large-minded president, Prof. Jordan, and his associates. He also through his love of nature is slowly finding out, with his associates, how to solve the problems of human nature. President Jordan, Prof. Hudson, whose recent introduction to the "Philosophy of Herbert Spencer" is a book that waits The New Unity's grateful comment, Professors Ross, Anderson and others, are doing more perhaps than the workers in any university in the country, in the way of applying evolution to ethics and religion. Under their instruction the word is becoming to the young men and women who flock there an inspiration, a perpetual joy. "Here is a young man who has come all the way from West Virginia to the Leland Stanford University, seeking a cure for pessimism," was the word used in introducing a student. "And I have found it!" was the grateful and radiant reply.

Many other notes from "over the mountain" are indented upon the editorial brain, but it must respect the editorial limit. We are back at our post with new courage and clearer vision, reassured that for every friend lost in this onward step The New Unity has found or will find two new friends. The distrust in us because, forsooth, we are going to try to do something beside talking, is more than balanced by the rising joy in others because there are some indications that at last we are going to try to do something besides talking in the interest of a synthetic religion, a co-operative liberalism, in short, that we are going to try to build that dream church wherein no man shall be stranger, and no honest thought, Unitarian, Trinitarian, Jewish or Gentile, Christian or Pagan, will be foreign.

Loyalty and Disloyalty to Unitarianism.

In a recent sermon on "Loyalty," Mr. Savage says: "There is a wide-spread movement on the part of those Unitarian born to turn towards what is a lower type of religious life." He thinks this is to be accounted for partly because the old churches are "softening the hard outlines of dogma," but more because "there is something more of finish and color and antiquity, a touch of the poetic and sympathetic and beautiful, about some of the older forms of worship." And he tells us that he has "known a large number of young people trained in Unitarian families" who have come back from the cathedral, the fine music and the rich services of Europe "converts to those older types of religious life."

Of course we have no right to question the fact to which Mr. Savage testifies. His authority is not to be disputed, at least by anyone outside of New England; but I think it is not presumptuous to question the accuracy and sufficiency of his explanation of the fact. Is not the cause of this wide-spread disloyalty to Unitarianism in New England to be found rather in the fact that in New England this religion has so largely ceased to be a movement and has tended to become a fixed and final set of beliefs?

The bare services and the negative beliefs of Unitarianism are tolerable to the human soul only because they are stepping stones to a new and nobler birth of religion and theology. If they are regarded as final, they are wholly unsatisfying. A tent is tolerable if we are on the march; but if we feel that we have reached the end of our journey, we wish to build something better to live in than the comfortless tent.

When the young people of the Unitarian churches, that regard their religion as a finality, see the older religions with their rich services and stately cathedrals built on the same ground as the tent of Channing Unitarianism, they naturally prefer the cathedral to the tent. It may be that they are disloyal to Unitarianism, as Mr. Savage claims; but if they had been taught that their religion was only a movement, if they had been made to "feel the earth move sunward," if they had been made to "join

the great march onward," surely they would have had far less temptation to be disloyal and far less excuse if they had yielded to the temptation.

But however it may be in New England, here in the west we have never lost the sense of movement in Unitarianism. That movement may have sometimes carried us beyond the limits of the older Unitarianism. We may have seemed disloyal to the name, the words, the forms, the institutions of Unitarianism; but, as Mr. Savage says in this same sermon, true loyalty is not loyalty to the name but to the principle, "not loyalty to the word, not loyalty to the form, not loyalty to the institution—loyalty to the truth which inspired the word, the form, the institution and which temporarily incarnated itself in them." And he well asks, "Shall I be loyal to the shell which the growing life has cast off and left behind, or shall I be loyal to the life which is secreting a finer shell, which in its turn, too, must be discarded and left behind?"

This is the spirit that still lives in the west. We still feel that we are only a movement, only just setting out on our great march sunward; therefore we are willing to put up with unstated beliefs and unfinished forms. We are willing to preach in halls and school-houses instead of cathedrals, because our beliefs, our forms, our church architecture are all the changing shells of a growing religion. We are willing to camp in canvass because we are on our journey still and

"Nightly pitch our moving tent
A day's march nearer home."

A. W. G.

A Remarkable Discovery.

A remarkable discovery has been made recently in certain quarters. It has been found that a number of the results of the higher criticism of the present day had been anticipated in a book published a hundred years ago. That book was "The Age of Reason" and its author was Thomas Paine; and the Presbyterian Doctor of Divinity who sets forth this remarkable discovery in a denominational magazine accompanies it with these very pertinent comments:

> One can hardly imagine that, even at the bidding of German critics and their English copyists, the Evangelical churches will be in a hurry to credit the astounding proposition that what, according to the higher critics, was hid from Jesus Christ, of whom Peter said, "Thou, Lord, knowest all things," and who claimed to understand the secrets of the Father, was, eighteen centuries afterwards, revealed to Thomas Paine; and that while Jesus Christ was wrong in saying that Moses wrote of him, Thomas Paine was right in asserting that Moses did no such thing. That the Evangelical churches in Scotland (unless they mean to dig their own graves!) will be impelled, before long, to let their voices be heard on the attitude they intend to assume towards the sentiments of Paine, which, under cover of the Higher Criticism and with much show of learning, are being industriously propogated by not a few of their responsible teachers, is to the present writer clear as day.

What the Presbyterian church will do to those who propagate the sentiments of Paine "under cover of the Higher Criticism," we do not know; nor do we care very much. We are not absorbingly interested in the Higher Criticism. To those who think the Bible the source of all religion and all salvation, the Higher Criticism is naturally the most vital question of human life; but to those who think the Bible is not the source of all religion, but rather that religion is the source of all Bibles, the question of religion is more absorbing than the question of Higher Criticism. And those of us who believe in the religion of character have been nourishing the conviction that this character religion was gradually spreading to the orthodox ranks. But if every man is to be a heretic who teaches the sentiments of Thomas Paine, the spread of character-religion will be rudely checked, for Paine declared that his religion also was "to do good."

And there is a still more perplexing problem involved in this proscription of Paine's sentiments. If we read the accounts rightly, this character-religion was preached two thousand years ago by Jesus himself, who said that not those who called him "Lord, Lord," but those who fed the hungry and clothed the naked, had the religion that should save them. What will our Presbyterian friends do with Jesus for thus contradicting their creeds and propagating the sentiments of Paine "under cover" of religion? Will they be impelled before long to let their voices be heard against Jesus himself and put Him out of their church?

A. W. G.

Old and New.

Star Dust Revealed by a Sunbeam.

THE department of labor has begun an investigation into the subject of the increased use of machinery in the industrial world and its effect upon labor.

THE staff of the English railroads is mostly made up of men who entered the service as lads and worked their way up. Those boys come largely from the farms.

REV. J. B. HAWTHORNE, pastor of the First Baptist Church in Atlanta, preached a sermon over the telephone, and all in Atlanta, Athens, Griffon, Macon and Madison who had telephone connection listened.

NEW Jersey has passed a law for the benefit of trolley and street car employees. None but American citizens must be employed, and the day's work is fixed at eleven hours, with forty-five minutes off for lunch.

THE successful tempering of aluminum, so as to give it the consistency of iron, is the triumph of F. Allard, the Levis blacksmith, whose re-discovery of the lost Egyptian art of hardening copper startled the mechanical world three or four years ago. He has made and hardened a cannon, which has just been tested in the presence of Colonel Spence, the American Consul, and a number of others with success. This cannon is 28 inches long and 5 in diameter, the metal of the gun outside the bore being only a quarter of an inch thick. A charge consisting of a pound of powder was fired out of this without any appreciable effect upon it. A new and scientific trial of the cannon has been ordered by the Canadian military authorities and the United States Consul. Allard has been asked to manufacture as soon as possible a cannon 12 feet long for direct shipment to Washington.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

Coronation.

MARION LISLE.

God hath crowns too; weak soul, arise
And win thy diadem
Of royal strength; thy paradise
Of service unto men.

Thou too art child of God with him
Who walked in Galilee;
Let naught on earth, in heaven, dim
His brother-love to thee!

And God's love, too, is like our own,
But knoweth no degree;
Up, loitering soul! Not He alone
Can shape thy destiny!

His is the gift; but thine the strife;
The war to wage with sin;
Lo! His the seal upon thy life!
Up, trembling soul, and win!

A Review of Modern Philosophies.

BY M. H. LACKERSTEEN, M.D., F.L.S., F.C.S., ETC.

III.

Trialism is the philosophy which recognizes the tripartite nature of man. It is essentially the revealed psychology as taught in Scripture. Man is declared to have been fashioned out of earth by Jehovah, who breathed into his nostrils "the breath of life," and man became a living soul. Body, soul and spirit were thus the three elements in man's make-up. The psychology of Scripture was intended to throw light on its theology, but the theology of any age can only be understood by reference to the current opinions of that age. The dictum of Sir William Hamilton seems applicable here that "No question emerges in theology which has not previously emerged in philosophy." Now the Platonic trichotomy was, 1, a *psyche logike*, or rational soul which was immortal; 2, the irrational, or sensitive, soul, and 3, the body. The Scripture trichotomy brought in a new conception of a *pneuma* or spirit superior to the *psyche*. Hence the first stress of the early apologist was to prove the mortality of the psyche, as opposed to Plato, on which to base the source of man's immortality in the pneuma.

The relation of the persons of the Trinity which is called Sabellianism was regarded as the best expression of that which ought to be held as to the nature of man. The will or personality, the original monad or center of force, has three forms of consciousness, that of sense, of self, and of God-consciousness. Man has not three lives, but one; he is not three persons, but one person. His personality is the same, whether the will acts through the body, the soul or the spirit. The difference, therefore, between the trinity and the trichotomy was this: that in the one case the person is distinct as well as the work, in the other case not. The Trinity is three persons in one nature or substance; the trichotomy is three natures in one person. Man was therefore the *fibula duarum naturarum*, that is, the clasp which unites the sensual and the spiritual together.

The Greek Fathers, generally speaking, understood the psychology of Scripture aright, but confounded the Platonic *logos* or *nous* with the *pneuma* of the New Testament. They either distinguished the pneumatical and psychical as the *intellectual* and the *carnal* man respectively, which was the error of the Gnostics; or they confounded in a semi-pantheistic way the human pneuma

with the divine, which in the case of Origen and Apollinaris led to distinct heresies which the church afterwards formally condemned. The consequence of all this was that in the reaction against these errors the Latin Church, generally, as guided by Augustine and Jerome, rejected altogether the distinction between psyche and pneuma, for which the Latin tongue was not flexible enough to find equivalents, and so the usual dichotomy of man into body and soul only became the prevailing view throughout the west.

The key to the Christian psychology seems to be to take Aristotle's psychology as far as it goes, and at the point where Aristotle's draft of the psychical man stops, to begin with that of Scripture.

We now offer to the reader a new view of trialism, which is made up chiefly out of Greek philosophy, and argued out according to the scholastic method. Properly speaking it is an attempt to reconcile and harmonize the opposite schools of Realism and Idealism. The author being a scholar and a scientist as well as a philosopher, there is both breadth of view in the conception and minuteness of detail in the treatment. It is in fact the effort of a living physician of Philadelphia, with the help of his scientific attainments, to elucidate in this age of Christian civilization occultism and Rosicrucianism to the understanding of the ordinary reader.

Trialism.*

In the study of philosophy, as man is both the investigator and the subject of investigation, the first thing to ascertain is What can he know, and how does he know it? The next question for solution is: What is man, and how is he related to his world?

Knowledge is of two kinds: it is of comprehension and of apprehension. Comprehension is in the use of what are known as the senses. There is no immediate knowledge of the world and of its associations obtainable otherwise than through the senses. Apprehension is a means of knowledge possessed of limitless significance. By the first is meant an ability to compare, or make comparisons derived out of experiences. By the second is implied cognizance existing in the something which needs no experiences for its fruition.

To demonstrate the possible existence of this duality in knowledge, illustration needs but to be made by reference to the double nervous system found related with man: the one, the cerebro-spinal, knows nothing but what it collects to itself from the outside; the other, the ganglionic, has its meaning entirely within itself; it knows and feels and acts as well on the first as on the last day of its organization.

Judgment based on comprehension is the knowledge derived from common sense or the common senses. By common sense judgments are meant opinions existing in the simple exercise of sight, taste, touch, smell and hearing. These are five media of animal relation with things external to the animal itself; and they are necessarily not reliable, for the reason that no two persons perceive alike by the use of them.

Common sense is designed simply to relate things to wants that employ them; it knows of nothing, and is incapable of telling anything as to the real nature of a thing—it is incapable as to differentiating, measuring or estimating.

To "common sense," everything being accepted to be what it seems to be, there is no place for confusion.

To "educated sense," on the other hand, everything shows itself to be not at all what it seems to be, and confusion is everywhere.

Common-sense people know everything—in their own estimation. Educated-sense people are led to doubt as to anything being known—this out of their learning. The inexperienced are, what is to be called dogmatists. Men are ready with an opinion on a subject in proportion to their ignorance of it. Dogmatism is the natural condition—common sense and dogmatism are one. The educated sense differs from common sense as educated taste differs from common taste. It finds, or searches after, a law governing the miracle. It comprehends ventriloquism, and thus measures the voice that overwhelms an Indian as speech heard from a spirit of the air. It knows the arcana of chemistry, and from bottles, empty of everything, as estimated by an uneducated eye that looks on them, it pours forth a stream of liquid water. It shows a sitter's face transferred to a card. It takes a sheet of paper, immaculately clean and white, and electrifies the ignorant as, in the presence of the sun, a message appears upon it.

Miracles all of these, in the sense that anything is a miracle. Done by occult powers, these things, in the sense that anything is occult. Everything, however, is in law; the matter is to understand law. Nineteenth-century sense is learning law rapidly. Hence appeals to men are after a various manner.

Now when a man says, "I see," "I feel," "I hear," "I taste," "I smell," the man expresses himself correctly. Certainly it is not a simple lens called the eye that sees. A man never thinks that it is his spectacles that look. What sees is the self, the I. Optical apparatus, whether the ordinary organ of sight, a set of prepared glasses or what else in the line of vision, are media of communication, nothing different, nothing else.

A man, the natural man, man as an animal, is found when analyzed to be made up of matter and force. In this he is seen to differ in no single respect from any animal or reptile which creeps or crawls over the earth; there are differences in the arrangement and disposition of particles, but this is all: the matter is the same, the force is the same; and the matter and force are constantly shifting and changing from one thing to another, being never continuous in one place or with one individual.

Matter appears to the senses, and to the experiences of the senses, as being an insensible material of which the tangible universe is composed, and force may be described as an energy and power insensible in itself: being not the result of molecular relation, but the cause of atomic combinations.

There is no matter without its quota of force: for, being without force, matter would be dead, and in the world there is no such thing as death. Force then is that vital principle which is the expression of life, and in which resides the meaning of automatic action; it is the law or invention or purpose of the God impressed on matter; it causes or produces motion or change in matter. Variety as to expressions of force is phenomenal—and it is phenomena alone that common sense can perceive or know. Anything and everything that is not resolvable into phenomenon compels recognition as an entity. The chemist's division into some seventy-four elements is a great advance upon the four elements as propounded by the ancients. The ancients and the moderns, however, are alike wrong in that they mistake appearances, or phenomena, for a thing itself. An element being an indivisible, and the indivisibles of the chemist being found never anything but matter, does it not necessarily follow that the ultimate is alone the elementary, and that all things arising out of or existing in this elementary are appearances or phenomena? Hence the elements are not several but one, namely, matter,—and this matter is an entity; that is, a thing in itself, being no other thing. In like manner we are not to speak of forces but rather of force, and, as already stated, since there is no matter without force, the varying expressions of matter being only phenomena, then it follows that matter and force are one.

So far I have been able to comprehend through common sense and educated sense the existence of matter as an entity, and to recognize the fact that my body is one with matter,—and that I am not my body. Further I know that I am an individual, independent of my body, exercising choice, and incapable, by analysis, of finding anything but I in my selfhood—I conclude therefore that the ego or I is an entity; that is, a thing in itself and no other thing.

Lastly, by apprehension, or the kind of knowledge different from comprehension (which latter alone deals with phenomenal existence in matter), I know that there is a God or Creator of all things, pervading the universe, and represented in me as soul. And as this element is also resolvable into nothing but itself, I conclude that this is the third entity: another thing which is itself and no other thing.

I thus recognize three entities in the universe, *viz.:* matter, ego and God; and I recognize three entities in myself, *viz.:* body, ego and soul.

I have comprehension of matter through common sense and educated sense: I know myself and its individuality through the egoistic sense; and I apprehend the existence of God through soul, which has the office of God-consciousness, or the soulistic sense. Matter comes to and goes from the ego, but the ego or the man is a thing wholly in himself, quite separate and distinct from matter; just as the ego or the man is separate and distinct from the God. It is entirely left with men which of the entities they will most cultivate and thus become most like unto—that is, whether they will be material, selfish or Godly. A man's self is thus creator alike of heaven and hell, and a man's whole world is nothing different from what himself is. As body is not necessary to individuality, so the possession of soul is in no sense necessary to an organism: it is an attribute solely and wholly of election. This being so, babies and cats are without souls, exactly in the way that babies and eyeless kittens are without mind. Some have imagined that a baby must have a mind seeing that is born with a brain. But this is no more so than one born to the ownership of a piano is a musician. Is the possessor of a flute necessarily a flute player? Mind is an automatic or reflective ability residing in varying degrees in all organized bodies; and what is called reason is the same ability in working action.

Action, in a man, is of twofold signification. It may have relation exclusively with what is known as reflex movement—automatic action—that is, an instrument of sensation being touched, as though it might be a spring, expression is conveyed to a second element, which in its turn acts upon others and these still in turn upon others, until the most complex results may be seen to accrue. Yet all these actions have a meaning but little different from the tones

*Man and his World, or the Oneness of Now and Eternity. A series of imaginary discourses between Socrates and Protagoras, by John Darby. J. B. Lippincott Co., Phila.; 1890. Nineteenth Century Sense: Being the Paradox of Spiritus Sanctus and of Rosicrucianism, by J. E. Garretson, M. D. (John Darby.) J. B. Lippincott Co., Philadelphia; 1893.

which are given forth by a violin or flute. Thus we find ourselves led to maintain that thought-reason is only reflection; or, to put it in other words, that it is response to external impressions.

Instrumentation recognizes three factors: 1, some one to instrumentate; 2, some organ or instrument on which to instrumentate; and 3, something to be instrumentated. A flute-player, in other words, must learn music before there is any play in him. It is the same thing if the instrument is a brain. It is dead and tuneless of itself as a player's flute, and as no music can be produced by the player on his instrument unless he has some music to play, so ideas are to be played only when ideas are possessed. And as ideas are one with experiences, a baby lacking experiences can have no mind; although it has capability which lies with the instrument of mind, namely, the brain. The question of individuality thus determines itself once and forever.

Again, as brain is for an office which is not with it until experiences are garnered, so, after like manner, the human possesses no God or soul until it comes to ability to elect and to take on this office—and in such ability a baby is necessarily wanting. Man as an animal would seem to be of higher organization than the brute only as the brute is of higher organization than the vegetable, and the vegetable than the stone; that is, as he is found to be possessed of refinement in attributes. Unmistakably is it the case that a man may talk well, write well, do well a multitude of things, and yet do all that he does in the law of his organic relations, differing only in the degree of his accomplishments from the least impressible and most stupid, either of men, lower animals, or vegetables. But to make question, Why is one man possessed of genius and others not? What and who are the mediums and sensitives? What as to professed inspirations of these people? of their lessons taught in dreams and visions? What as to difference in their eyes and the eyes of other persons, and their ears that hear what other ears do not hear? All these questions have reference to egoistic attributes.

First as to the genius. Great parts in men have alone the signification of accidental molecular disposition. Some men have voice with which they sing, others are entirely dumb; so there are birds which sing and birds which may not sing; teaching the lesson of a oneness in nature. The man of genius is not great through his soul, but he comes to be marked as eminent because it has happened that accident endowed him with peculiar sensibility on some aspect of the common reflecting surface of the nervous mass. He is like the sensitized plate of the photographer, and the one receives and shows forth images not more naturally and readily than does the other. The great things of the world are of the world and not at all of the surface that reflects and shows them. But is not genius allied with disease, inasmuch as it is an abnormal condition? And has not a genius more occasion for medicine than for gratulations? He who knows the meaning of genius pities the possessor, for in what is esteemed the gift is much suffering. A bright, clear and flawless surface will reflect with accuracy and minuteness of detail, all that it receives. A looking-glass will show a castle, but who thinks to credit the mirror as the maker and producer of that which it exhibits? And yet how little should we know of the glory and harmony that are about us without the genius! Mediums and sensitives differ nothing from people at large save as poets, musicians and architects differ from people at large. Sensitivity will always be found identical with mediumship, and he or she who happens to be born a sensitive, or who cultivates sensitivity to the extent of becoming a sensitive, will be a medium of greater or less meaning to that which is cultivated, let the that be what it may, common or uncommon. The cultivation of the spiritual is not at all different, as to principle, from the cultivation of an art or a science. Mediumship rests entirely with a man's self; difference as to what is seen lies with a seer. The environment found by ego in dreams, is never less adapted to requirements than the environments existing with ego in the waking state. No dreamer knows that he dreams. What is not seeable by the eyeless is evident enough to one who has eyes. Sensitivity, meaning the same as exceptional discernment, is a state of natural or cultivated nervous organization, otherwise it is directly in ego, constituting a condition where the ordinary senses are duplicated by refined processes as are the common eyes by telescope or microscope.

The measure of things to be seen is one with the measure of the meaning and purpose of a percipient. And now to summarize, man is a tripartite being consisting of body, ego and soul. The ego knows the material universe outside of it by means of common sense, just as any animal. Every animal is conscious of its own existence. Body and ego therefore are all that are needed to make up a living organism. Man is the only animal possessed of the capability of electing and cultivating a soul.

By common sense the ego learns the fact that everything is what to the sense that perceives it it seems to be.

By educated sense the ego learns that nothing is what it seems to be.

By egoistic sense we will, choose, elect and ideate.

By soulistic sense we are conscious of God.

The universal consists of God and matter and the ego to know this fact.

Supernatural power is one with understanding. It is not found apart from it; and this in turn is one with capability. How a man lives accords with how he elects to live. To look continuously at mud is to see never the sky: To plaster up eyes and ears is to see or hear nothing, as, on the contrary, to open them widely, and refine them, is to see and hear proportionally. To understand all this more clearly, let us repeat and apply what we learn. To see around a world with which man relates is to see all that concerns him. Nothing in the circle of the universal that can be thought about or conceived of, has being apart from one of three existences, namely, matter, ego, and the creating power. If anything whatever, or any existence whatever, be of concern to man, or, in turn, if man be concerned or related, by reason of his being a living, active, sentient reality, with any thing or things, this thing or these things are necessarily known by him in a sense which corresponds with the requirements of the relation, otherwise no such relation could possibly exist as that of use and user.

Matter as represented by body is proved not to be identical with the ego, or I, for the reason, as clearly understandable, that no animal body continues constant to its individuality any two hours or any two minutes; an ego or I that has become familiar to any neighborhood for a period, say of forty-nine years, has lost and acquired seven full and complete materializations: that is, seven bodies have come to and left it. Ego, or I, is identical with consciousness: that is, with that which knows itself; it is identical with nothing else. "I am an I" was the impulsive and enthused exclamation of Jean Paul Richter, as the internal vision rushed upon him, as he describes it, "like a flash, remaining ever after luminously persistent." "For the first time," he says, "I had seen itself and for ever." On the other hand, I is not the creative power; else would consciousness of fulness or completeness reside with it. Ego recognizes itself as no designer of environments incomprehensible to itself. Ego perceives that it can say nothing of things as to what their reality may be, for the reason that it knows nothing of things apart from the manner in which things present themselves to consciousness. All that it can say or possibly know, is that a thing is to its use what to the sense that uses it it seems to be.

I is the ground of certitude: here is foundation. The ego, or I, is identical with self. The concerns of a man are with what constitutes the circle of his relations, and with nothing else. The proper study of man, therefore, is man: for in man is all that belongs to man and with which man belongs. Now the knowledge of self is recognition of the universal, for the reason that there is nothing in the universal that is not in self; hence to know self is to know all there is to know. As man finds and knows, and as alone he can find and know, three things constitute the universal, the very three things which constitute as well himself, therefore himself is one with the universal. Thus, man and the universe being pronounced identical, it is one with saying that the world is nothing else than what the man is. Further, philosophy and man are identical. Without man there would be no philosophy. The one therefore has capability to know itself. Assuredly it will not be disputed that what is not possibly knowable to the one is of no concern to the one.

It is necessary to state, therefore, that the origin of things in no way concerns us, and that relation with them is simply and wholly as they are found by us. The three entities, God, ego and matter, mingle, yet are never one. Origin, however, lies without the pale of man's concern; and that as to where God, the ego, or matter comes from, is none of his business.

The beginning of knowledge is with the appreciation of hypostases—by hypostases is meant composition. Taking as a familiar and simple example, the hypostases of a house are stone, brick, iron, steel, brass, wood, etc. The hypostases of the steam engine are iron, steel, brass, etc. To understand a house or a machine one must have knowledge of what enters into its composition. In like manner, man is not a simple being, but consists of a possible conjunction of parts, which parts are the sole common constituents of the world. These things are: 1. A selfhood which is the meaning of his individuality; 2. Matter which is one with his body; 3. God, which is one with his soul. Cultivation of ego, or selfhood, grows the personal. Cultivation of matter grows body. Cultivation of God grows soul. Man is of earth, earthy, or of heaven, heavenly, according to which of the associate hypostases he cultivates.

Is it possible to find in the universal other entities beside the three already named? The creative power is universal, whether maker of things above the earth or under it. Matter is universal whether as the planet Uranus or as a ring of Saturn. Ego is universal to him who is ego—knowing itself it exists to itself. There is oneness therefore in the universal. Hence there is no death. There could not be such a thing as death and the universal exist, for there are no two worlds.

What is called the body is merely the en-

vironment of the ego. Ourselves are enveloped by *what* is called ourselves, yet this *what* is as much all other selves as us, save as it temporarily resides with us. To perspire, to have one's hair cut off, to lose blood, to wash epiderm from hands or face, are only appreciable examples of similar unappreciable acts going on continuously, which acts give back to nature her loans, others being taken in their place; and thus back and forth forever. Matter therefore belongs to no form or person; and what is called death is but the environment changing form or appearance.

Sensible change is understood as associated alone with body, and body is to be understood exactly as clothes—heavy clothes for winter, light clothes for summer, intermediate clothes for intermediate seasons. Matter is the cloth; Nature is the tailor. Further, in respect to this so-called death, it is to be understood that whatever happens or is, is happening or is in the now or present—it cannot happen in the past, and the future is not—consequently now and eternity are one; for the time being now, eternity cannot be anywhere else, for the reason that there is no where else. In this now I first discover myself: myself as I and not any other I. Associated with my I, but not it, by reason of being a constant flux in relation with it, I find matter. Outside of I and matter, I find with myself intuitive recognition of God; associated with which, in turn, is a conviction equally intuitive that the office of a created thing is existent in the purpose of its creator, and nowhere else, and that, so far as man is concerned, this office is one with soul.

What I cannot know is of no concern to me to know. My whole concern is to deal with things simply as I find them. It is not difficult to accept now as the only possible practical beginning of an individual man's acquaintance with himself. Certainly for a thing to act or think before knowing itself is impossible; nor is it more possible that acting or thinking can be carried where self-consciousness does not extend. It would seem to clearly show us, therefore, that now is the whole concern of man,—and if now is one with eternity where and what is the "hereafter?" Assuredly we are now in eternity and we shall be in eternity evermore for the reason that there is no where else to be.

In application of oneness as to now and eternity is disappearance of confusions of all kinds, together with all mysteries. Here is no tomorrow to consider, no yesterday to perplex. Here God and devil and heaven and hell are one with a man's self. When we understand this oneness of now and eternity, and the oneness of man's hypostases with the hypostases of the universal, how insignificant and unimportant become the disputes of philosophers and the diversities of systems!

Compelled to recognize the oneness of eternity and now, could it be otherwise than that heaven and hell are with that which alone is? Might it as well be otherwise than that heaven, or the absence of it, is any thing or any place save as it is one with the presence or absence of God in the hypotases? for surely presence of God is identical with existence of heaven.

Temptation is with matter; salvation is with soul, ego is chooser. To yield to matter is to descend; to cling by soul is to ascend. Nothing that is, but as the is is made by him who uses it. Men are to be likened to balloons, both being things which go up or stay down according to what is inside.

Tonight I go to sleep, and lie upon my bed dead as to the uses of the body. Tomorrow the body being refreshed sufficiently for fresh work, I take it up for the purpose of its intentions, going about as I like or doing whatever is found demanding doing. It will be exactly the same as to the going about and doing if body fails to wake up. I, which is no more the body that lies upon the bed than the body is I, would enter upon the occupancy of new body, and this so entirely without consciousness of change that dreaming is one with its accomplishment. Miscomprehension is with refusing the lesson of the dream state.

There is but one matter, and body is matter. A dream and the capability associated with it, as the uses of ego are concerned, show body as universal body in the sense that matter is universal matter. Matter is instantaneously, and after the manner needed, at the command of ego as ego requires it. The law is with like knowing like. Like seeks its like. Unlike changes sooner or later into like. Nothing is done by nature abruptly. We do not know when we are born; we do not know when we are unborn. We are being unborn continuously. Yourself is unborn as to several bodies, and not able to say a word as to particulars related with dates; knowing indeed nothing about the matter. Yourselves to go on being unborn with view to being reborn so long as an eternal now shall last; consequently for ever and ever. The stature is suited to condition, and the condition to circumstances. Given time enough, one grows tired of a thing—of everything. Change is one with newness. Newness is winter made over into spring. Not to stay still but to go on, and on and on, is life. Being unborn is, as to consciousness, one with being born. Infancy waxes to youth, youth to manhood. New takes the place of old so gradually and continuously that man has no date as to a metamorphosis into angel or devil. Death and resurrection are not two conditions but one. Now is continuous. Life is continuous. Change is continuous.

The Open Church.

Let us start from a few principles. The object of the church, in the view of Liberals, is simple and single. It is to cultivate right living, or righteousness, by co-operation and mutual help. Who shall constitute the church? All those who desire to cultivate right living. Do these include infidels, agnostics and atheists? Yes, all, as the following dialogue will show:

"Will you join our church?"

"No, I don't believe in your God and Bible."

"Do you believe in hydrogen and oxygen?"

"No, because I don't know anything about them."

"You believe in pure water?"

"O yes, I believe in water."

"All right; we can work together for pure water, though I believe hydrogen and oxygen make it, and you don't.

"You don't believe in God?"

"No, I rejected the ferocious God of the church long ago."

"You don't believe in right living?"

"Yes, that's my religion."

"All right; we're together again. I believe that right living will lead us both to that 'eternal Power, not ourselves, that makes for righteousness.' You don't believe in that Power. This difference shall not stand in our way. You and I will work for righteousness, and if there is a Power also working for righteousness we shall all meet some time and know one another by the feeling of touch. Let us join hands."

The basis upon which the church is composed is fundamental to the scope and character of its practical work. The principle indicated is simple enough: "Diversity of creed, unity of deed." Now for the methods of accomplishing the common purpose. The traditional distinction between things sacred and things secular is false. All faculties of head and heart, in their proper exercise, are equally holy. Joy is as sacred as mourning; mirth as sacred as sorrow; thinking as sacred as feeling; play, work, honest business as sacred as prayer and worship. In fact none of these things are holy in the theological sense of being separate from the ordinary routine of life. To bring religion into harmony with nature and common sense we are compelled to secularize what is falsely made sacred.

All the means of culture that help to right action stand on a common basis of moral quality. In the order of use, nature stands first, because we are a part of it. Nature is the oldest book and the only one that can be accurately read. It is the only common ground upon which our diverse beliefs stand. It is the one volume of unquestioned reality. The Bible is a means of culture so far as it reflects reality; so is all literature; so are all men and women and things. Everything that helps to train human faculties, both physical and mental, to proper, healthy exercise is a means of culture in the church.

The liberal scheme entirely reverses the orthodox scheme, which subordinates everything to the salvation of the soul from future punishment, following the Bible as an absolute divine authority, with one end in view, to know the plan of salvation. The liberal scheme finds the plan of salvation in nature and primarily has nothing to do with the Bible. Secondarily, it has use for the Bible. As spiritual literature it is rich in illustration of natural truth.

How wide open the church may be is easily determined. It is open to everything—to the universe. Whatever concerns humanity is within its scope. Two main lines are to be followed, to know and to practice, the one passing immediately into the other, and in the case of the youngest learners practice often preceeding knowledge. Rights and duties are the primary study, and call for so much knowledge of the natural and social world as is necessary to make right living plain to the sight. Enough of physics to explain force, biology, mental physiology, economics and the higher politics will fall into this line. The only difference between the church and the common school or college is that the church concentrates all knowledge on a single point—right conduct.

The church as a miniature social organization affords a field for the practice of right conduct as a means of training. People of different antecedents and habits, and of diverse opinions, learn to combine and cooperate in righteous doing. This club is an association of families in which family life in all its plans is given a wider social breadth. Amusements and games are conducted under a respectable social restraint, and afford a valuable discipline in ethical rules.

To bring this subject down to a definite schedule would pass the present limits. Each church must determine how much it can do. Near by where I am writing is an Episcopal church whose guild room is open on Saturday nights for the young people's dance at which the parents are present. For about thirty-five years, Thomas K. Beecher, orthodox (?) Congregationalist, has maintained in his church at Elmira, N. Y., billiard rooms and social club rooms for both sexes. A Congregational church in Los Angeles has a gymnasium attachment. The Ethical societies in several eastern cities have free reading rooms; gymnasiums and baths; ethics and political science clubs; literature classes,

music classes, dressmaking classes and cooking classes. Can it be said that any of these instructions and exercises is not in the straight line of righteousness and character building, and thus far a direct help to a truly religious life?—*John Monteith, in the Parish Visitor of the Pacific.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength; be not afraid!"

Social Obligations of Religion.

BY MISS SADIE AMERICAN.

Paper delivered Tuesday, February 19th, before the National Council of Women of the United States and repeated Sunday, February 24th, in Dr. Kent's church, Washington.

"Light! Let there be light!" Not in command, but in pleading tones sound these words through the world. Light to lead from the black darkness of negation in which we have been stumbling for a century to the bright day of affirmation, to lead us from confusion to creation and concord, from chaos to cosmos once more. Oh, "for lights in the firmament of heaven to divide the day from the night, to give light upon the earth"; oh, for stars in the heavens to which to hitch our wains that we may rise into the path to Paradise, but Paradise of earth!

Oh, that Religion might be the star! That Religion, with her hand on the pulse of society, might understand the meaning and the message of its heart-beats and respond to them, draw near to its heart and answer its needs. That Religion, instead of propounding riddle after riddle like the Sphynx, and giving no answer, might herself solve the problem of the time and of the hour, that she herself might tell us she stands no longer for faith without works, but for the works of faith—faith in man made in the image of his God—that she stands not for creed without deed, but for deed of the creed; not for the salvation of men, but of man; not for the one, but for the many; not for the individual, but for society. Society! What society? Society of the masses which include the classes, not of the classes which exclude the masses; society, in its broadest meaning, in its deepest, its human sense, in the sense which spells the world of man's intercourse with man.

In this society, seething, boiling, wriggling, writhing under its burden of life; in this society with the labor question like the Old Man of the Sea threatening to strangle it; in this society, striving, struggling, laboring, travailing to bring forth a new birth, at once the effect and cause of its sufferings; in this society lies bound the spirit of true religion, which, turning to show its brighter face to man, like Titan under Ætna, causes the upheaval of the burning mass long confined beneath the surface. Clouds and ashes and smoke obscure the sky, the atmosphere is sulphurous and close, but the stream carries its own light, and by it we see the old barriers and bonds burning and burned away forever.

In these days of turmoil and transition, in these days that try men's souls, religion can and should, yea, she shall be the conserving as she is the conservative force. For what is religion but the streaming of the divine in man toward the divine without him, the stress and striving to understand the divine above and around and about him—the eternal principle of life.

And religion must recognize that this striving manifests itself in many ways and various forms; she must not seek to suppress it, but to guide it into free and safe paths of expression. She herself must proclaim in no uncertain tones that creed and confession, faith and profession are but the hulls and husks surrounding the germ of truth, protecting it for a time, but which must decay and fall away if we desire the seed to sprout and grow and bring forth flower and fruitage.

Our time has been accused of religious indifference and apathy. No greater mistake could be made. Never in any age of the world has the subject of religion interested men more profoundly; never have all classes and conditions been so anxious for instruction, for knowledge; never have men striven more strenuously to clear away the mists of doubt, to learn what is religion, what its duties and obligations. Never have these been so fully and freely discussed. There have been storms of argument and heated quarrels, 'tis true, but those who deprecate this forget that it is the thunder-storm that clears the air, that from the sharp contact of heavy, rolling black cloud with cloud comes the revealing flash of truth. The clouds are disappearing, we are in the moment before the passing of the storm, the distant rumbling of the thunder is still heard, an occasional flash is still seen, but, behold! the rainbow of promise! In it I see written beauty and peace and love and tolerance on its fainter side, justice and righteousness and duty as it grows deeper, and over all God's mercy. And man it is who has been the drop through which the revelation and message of promise has come, and through man as it ever has been and ever must be to the end; man in contact with his brother man, man in his social relation. This old truth, with which the Hebrew prophets first startled the world, has been newly revealed to us by the flashes of light, this and the truth that religion in its real significance is a fundamental principle and part of man's being, the mystery of the universe as it appears in men's highest thought, a working hypothesis of life, of society; religious and social ideals must be one, religious and social duties are one, religion and life are one, not religion and death.

It is a noteworthy fact that today there are two questions uppermost in men's minds—the question of religion and the problem of society. Just where one begins and the other ends is not yet determined, but the fact that there is a question where one begins and the other ends must give us pause. For one of the first things to be said, to be emphasized and reiterated, is that the solution of the problem of society lies in the question of religion; that there is no beginning and no end; that to separate them is to deal the death blow to each, to drag us backward, to declare man Sisyphus, and his labors as futile. Religion must permeate society in order to the health of each; she must be quick to learn as to teach; society is the pioneer, religion the upbuilder. She must accept the wine of new ideas to pour into old bottles and put the old spirit into new forms. She must be sympathetic as a mother to her child, quick to see and apprehend its needs and desires and satisfy them, but stern and wise as a father; she must know and understand the various and varied faults and sins of men, and rebuke them; lift up her voice like a trumpet to show the people their transgression, iterating and reiterating the warning of the prophet, thundering once again the message of Isaiah: "To what purpose is the multitude of your sacrifices, your new moons and your Sabbaths, the calling assemblies, the solemn meeting? When ye make prayers I will not hear—your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well. Loose the bands of wickedness, undo the heavy burdens, let the oppressed go free—break every yoke!"

Too long has religion been identified with church and theology, priest and institution. These may be a help to give the spirit form, to bring it within the grasp of men's minds, but they are infinitely smaller than any true meaning of the word.

But the storm of denial has passed. Ours it is to affirm. Our age with its sharp analysis, its uncovering of hidden truths, its lately discovered knowledge of the great laws of the universe, affirms that religion is inclusive, not exclusive, in thought and word and deed inclusive as the Lord our God is inclusive, affirms that men's similarities are far greater than their differences and by these must we judge them. Ours no longer the gospel of passivity, its watchword an opiate, "Forget and Hope," but a gospel of activity, its watchword a stimulus, action its cry. "Remember—Do! Do justice, love, mercy, let righteousness run down as a stream."

It is time we saw that sins of omission are great, yea greater than sins of commission; time we acknowledge there are lines of demarkation none the less strong because invisible and unnamed. There may be a caste system in India against which we are pleased to inveigh, we have a worse class system here; it is time we prate less about the fatherhood of God and the brotherhood of man and act it more, that when we say our Father we mean our Father and not my Father and your step-Father. It is time we cease holding meetings of indignation against the Turk for his treatment of the Armenian and the Russian for his treatment of the Jew; time we saw the beam in our eye and cut it out before becoming entirely blind. Are our persecutions less because they are different? Are our slaves of the needle and the machine less slaves, forsooth, because there is a fiction they are free? What is freedom but equal opportunity? Do they understand what freedom is? Do we? We are prone to say the laborer cries for his right and knows nothing of his duty. Suppose it is true? What do we cry for? Our duties perhaps? What are his rights and our duties, his duties and our rights? Who shall say? Who, if not religion? To the masses, to labor clamoring for its rights, religion must teach its duties and the rights of capital and brain. To capital, to the classes, clinging to custom and tradition as its due, religion must teach its duties and responsibilities, to each she must show the standpoint of the other, but, most of all, must she seek to instill comprehension in both. She alone, the disinterested mediator, can do this through sympathy and only through sympathy. We have forgotten the meaning of the word. It is not pity, it is not mercy, it is not love. It is *feeling with* another. "Put yourself in his place," we call it in plain English. Aye, put yourself in his place! Go for one night to his crowded rooms, you from your palaces. It will be a lesson to go through life with you. A walled space 10 or 20 feet square perhaps. Parlor and drawing-room, kitchen and dining-room, bed-chamber and boudoir, bath-room and laundry, all in one. In these days of condensed life, here is condensation for you. "Be clean!" You say—"Bathe." Aye, bathe in tears. "Save!" You say—"Save!" Aye, save the crust of today that to-morrow you may not starve, save the memory of the summer's heat that in winter you may not freeze. "Work!" you say—"Work!" Aye, work for the sin of the first man, whom a cruel God punished

through ages. Work through the day and the night till your eyesight is gone and your fingers are worn, till your back is bent and your breath is heavy. Work to the music of children crying for bread and the baying of the wolf at the door! Work and for what? For the wages of sin, which is death. Whose sin? The workers? Nay, not the workers, but yours. I do not believe in a God who made work a curse, nor did any of my people. My God is a God who made man in His image, and what was He? A God who worked, who created the earth and knew that it was good, who put man in Eden to dress it and to keep it, who gave man the Sabbath—rest and joy. Yours is the sin to call work a curse, to deny the greatest blessing the world has ever known, the recompense which is its due. Do you know with what your cheap clothing is sewed, your shirts and your coats? Not with threads of silk, but with threads of blood and of breath. Death is in them; beware! Do you know what your bargains are? Sin and disease and death is in them; the charnel-house is their place! Have you ever been in a "toby" factory, where beautiful children go to get the wages of your sin and breathe in the seeds of disease which will infect your children? It cannot be that you know. For if you do know and act not, yours is Belshazzar's Feast; for the hand is writing on the wall, "Mene! Mene! Tekel!" "Let your thoughts be troubled, and your knees smite each other, for the interpretation is here. "Mene! Mene! Tekel!"—thou art weighed in the balance and found wanting. "And in the night Belshazzar the king was slain."

Be warned in time—the legend is written in lurid lines against the skies; you can change them to lines of light if you will. You can do much, each one of you. Believe that you can, believe in the power of One. The sea in its might is made up of drops. Be a drop in the tide that shall sweep away this shame from our century. Buy no bargains which are woven of the web of human life. Pay less for your opera coats and your trailing robes, do with one dress less this year; smoke less, drink less, that work may be paid a fair wage. Work! In that word lies our salvation. In the desire of our time to reap the benefit of work without its effort lies our curse. Our speculations and our trusts, our living by our wits will be our ruin. We can learn a lesson from the bee, who kills off not the workers, as we do, but the drones. We have torn Queen Work from her throne, we have shorn her of her dignity! Verily I say unto you that until you restore labor to her divine dignity, no peace will come to you; until you pay labor a living wage, no peace will stay with you! Preach the divinity of labor, teach the dignity of labor; show in your lives the dignity of labor; span the chasm between the palace and the hovel by giving the laborer the means to make a home. Give to labor her rights and she will give you yours. Do your duty and she will do hers. Do not shirk work yourselves and others will not. Make work again the blessing God designed it to be, and your labor question will solve itself and disappear like a bad dream of the night. Teach your children the use of their hands as well as their heads, and their hearts will lead them right. If labor thinks the hand supreme, you no less think the head supreme. Let hand and heart equally understand each its own place in the economy of life, let neither exalt itself over the other, but both know that each is necessary to full life and that the heart is the bond without which either is impotent. Religion is the heart. From pulpit must come the warning; but unless pew heed it, the words are wasted.

Religion must sound the alarm and teach the remedy. Remedy? Nay, we have had too much of remedy. It is not cure we want, but prevention. Religion must make the disease of society her study; its effacement is *her* work. Disease in the body industrial, in the body politic, in the body social. This is her duty, her's the responsibility. This is her social obligation: to give work again its proper place, to give the worker due consideration and recompense, to give comfort and pleasure, and joy and rest, and not mere shelter from the elements and bread to keep alive, to make once more patriotism and politics synonymous, not antagonistic, to make public and private virtue, the same and not opposite. *Active* civic virtue, participation in and for the good of the state incumbent on every one; that such corruption as is now an every-day occurrence may no longer be a stench in the nostrils; that a church which does not provide holy water to keep the body clean, may be blotted from before the face of men and of God,

These bacilli of irresponsibility are worse than those so ruthlessly pursued by science; they sap our very life, and the only virus that will kill them is that of a reawakened sense of responsibility and duty, a reawakened moral sense. *Noblesse oblige.* Wealth of force or faculty or fortune, of knowledge or understanding or wisdom, is a trust placed in you, a test to prove whether men are creatures of the senses, wolves fighting for the spoil, or creatures of sense, little less than angels, the image of their God. And religion must be the voice to reawaken this moral sense.

Whom do I mean by Religion? The priests or the people? The priests and people equally. For I stand on a religion and for a religion where the people were priests, into whose ears sounded from on high, "Be ye holy as I, the Lord thy God, am holy." Whom do I mean by priests? Not alone these men who have stood in the pulpits and the temples, but every man or woman who, by experience or learning or inspiration, gives to men those truths, the reflection of God, which have helped to raise mankind. Too long has there been a distinction between the religious and the secular. I, standing in a religion in which every act was hedged about by religious rite, in order that everything secular should be religious, in order to interweave indissolubly religion and life; you, in a religion resting on belief and faith rather than acts,—you and I, we must once more devote ourselves to this underlying principle of Judaism. For the principle, the ideal has not always been realized as we would wish. I said every act was *hedged* about, for, owing to the fact that human nature can never attain perfection, but only reach for it, the underlying principle has often been forgotten in care for the hedge. You, with a watchword of Faith and Hope and Charity, have yet laid so much stress on faith that charity has altogether changed its meaning and today is not love but alms. Therefore, I repeat, you and I, the Christian and the Jew, must work together to make once more all things religious, nothing secular. You and I, the Christian and the Jew! What of the Jew? The Jew, not the Hebrew nor the Israelite; the Hebrew died with the death of his language, the Israelite with the conquest of his land. The Jew lives in his religion, by his religion, for his religion, his language that of the land in which he lives, his country that of his birth, in her his weal or woe; his hope not back but forward in her health and happiness, his home in the bosom of his hope, his message, "Man has risen not fallen; justice and righteousness his means. Work is worship. Rest and joy its recompense." The Sabbath he gave to the world; his Priesthood, duties not rights: for if he has called himself a chosen people, his choice has been obligation not privilege; his Prayer, "Lord be merciful to me a sinner;" his Passion, service to his Father God in service to his brother man, in righteousness and love; his Mission, to be an example before the peoples of unswerving adherence to right and principle, to show the world what forgiveness means, to sound through the ages the words of that Jew of the Jews who said: "Lord forgive them, for they know not what they do," who, today if he returned would not be received by many of his so-called followers. For, whoever heard of the Jew revenging himself! If his God has been called a God of vengeance, the Jew says, "'Vengeance is mine' saith the Lord"; and with faith in God, the Jew was content to let Him work it out in His own way; without any advice from the servant to his master. "Not as I will, but as thou wilt, O Lord."

If there is truth in evolution, and who doubts it? If the doctrine of the Survival of the Fittest is accepted, where is there an argument so powerful as that of the Jew, this stiff-necked people, which on account of its quiet persistence, its calm endurance through injustice and long-suffering and degradation, has been a thorn in the side of the nations. His very existence is the miracle of miracles; study it, explain its meaning, who can!

He gave to the world its best lessons, he gave to the world a moral God, he was degraded and reviled for it; he served his God in peace, and called the Sabbath a delight. "Thou and thy family, thy maid servant and thy man servant, thy cattle and the stranger that is within thy gates, shall together keep the Sabbath holy." He was spat on for it; he was marked with a garb designed as a badge of shame, which, as it flew in the wind, became a badge of glorious martyrdom in the cause of truth, a banner of honor, under which he sang hosannas to his Creator. "Honor the mother of great men," you say, and on the mother of your Savior you cast shame. Did he say unto you, "Judge not, that ye be not judged," except the Jew? "Love one another," except the Jew? Did he teach you to say, "Forgive us our trespasses as we forgive," except the Jew? "Do unto others as you would be done by," except unto the Jew? And so, friends,—I tremble as I say it, say it not for our sake, not for the sake of the Jew to whom I am proud to belong, but for your sake,—and so the Jew is excluded in this world and the next, he is branded as a murderer; little children are taught that he is a "Christ-killer." I shudder at the word, you know it as well as I do. In church and holy places, in the name of your God, are little children taught to cry this shame, this slander, this untruth, yea, this lie upon the streets! Thus is their nature degraded. Oh Religion, what crimes are committed in thy name! Oh, ye mothers, do you know its effect on your children, on ours? Do you realize what it means? What would you say if your children cried this after a real murderer in the streets? You would be shocked, horrified, repentant.

I heard this winter a little Jewish boy, five years old, tell his mother how another boy had called him by this name. "What does it mean, mamma?" he said. And the Jewish mother answered, "It means, my child, that you are different from him." "But I don't understand; don't we live in the same country?" "Yes, dear," said the mother, "and under the same God. When you are older you will understand."

O ye mothers! Rise in your might and forbid priest or prelate, church or chapel, man or demon, to do this wrong to your children; use the force that is in you to blot it from the earth. Friends, I say it not in anger, but in sorrow. Time was when the Jewish question was a religious question, and shame enough that it is a question. Time was when it was a religious question; today it is a social question; make it once more a religious question. Again I say, What is the Jew? He is what Christianity has made him. He has virtues and vices, he is but human; his virtues are his own, his vices the Church has forced upon him. He has no temperance question, because he has always been temperate, because he has never lived to himself alone, but what he enjoyed he enjoyed in his home with his family. No Jew so degraded but his Sabbath has been to him a holy day, of which nothing or no one could rob him. He was a worker, work was forbidden him; he taught "man is his brother's keeper;" take no man's word for it; read your Bible—Bible and Talmud. His religion was social, of this earth, from man through man to God. Today we are returning to its teachings. We have had nineteen hundred years of charity. Today we are seeking with mighty effort to shake off the effect of this word. What is it is sounded from the pulpit today? "Man is his brother's keeper. Not charity you owe, but justice." Do you know the Hebrew has no word for charity? Justice and righteousness is the word in Hebrew, *one word for both.* Justice eternal, supernal Truth! Truth absolute, immutable, pure as the first fire from heaven, unchanging as the stars, the rock of ages, the foundation of society. "Thou shalt not respect the person of the poor, nor honor the person of the mighty, but in righteousness shalt thou judge," says the Mosaic Law.

We call ours a free country. Free to do what? To prove by our acts we are bound fast in fetters of ignorance and prejudice, of superstition and narrowness. In this great and glorious republic ours is the duty to keep every blot from the 'scutcheon! Yours is the duty to solve the question of the Jew, yours to make it a name of honor, not of reproach. So long as you refuse to him the full and free grasp of fellowship, so long have you no right, so long is it an impertinence in you to rebuke a so-called anti-Semitism in other lands.

The first note of religious freedom was struck when in the Congress of 1774 Samuel Adams said in answer to the objection that "We are so divided in religious sentiment that we cannot join in the same kind of worship." "I can pray with any man who is a friend to his country."

We have progressed beyond this, we have prayed together, we have fought together, we have grieved together, we have worked together. Can we not enjoy together? Can we not look each other in the eye and know naught but that each is a human soul, bound to his brother by a common Father?

Again I say, "Believe in the power of One." Create a wave of feeling which shall wash all stain from our shield. Do not generalize, take each at his worth. Believe me, there are very good Jews and very bad ones, there are very bad Christians and very good ones. Judge not the Jew at his worst and yourself at your best; both are fallible, both human. Take him for what he *is*, not what he has been.

I ask it not because we are Jews, not although we are Jews, not although you are Christians, but because you profess to be followers of Him whom I revere as among the greatest of men, even Jesus, called Christ. Justice, I ask, and righteousness, not mercy—that the Jew leaves to his God. Justice, I ask, and righteousness for all men, for all workers in the field of human life. Love will follow. I ask it in the name of humanity, in the name of religion, for the sake of this nineteenth century, of whose breadth and tolerance we are so proud, in the name of and for the sake of the women here assembled, to whom equal rights means larger duties.

Come, let us join hand and head and heart to make religion not a dead thing of the closet, but the very life of the market-place, not a thing of the seventh day, but the joy of every day. To all children of men, of whatever class or condition, creed or confession, clime or complexion, let us proffer the grasp of hearty fellowship.

Oh, that my lips were touched with fire, that I had the voice of men and of angels to proclaim again the message of the prophet, who clarioned forth sounds so long and loud and sweet that today, after 2,000 years, they are our sweetest music, sounds so perfectly attuned to the human soul that even now each note finds an echo answering to it: "Do justice, love mercy, walk humbly with thy God."

Ye women, who carry in your bosoms the child of the future, hold close under your heart the spiritual child, whose mission it shall be to make "Mercy and truth meet together, and righteousness and peace kiss each other," to be indeed the image of his Maker, to proclaim "Light! Let there be light!" and there will be light.

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—No man can become a saint in his sleep.

Mon.—Friendship is the nearest thing we know to what religion is.

Tues.—All nature's greatest gifts are given in secret.

Wed.—The people who influence you are the people who believe in you.

Thurs.—In God and Nature we have Voice and Echo.

Fri.—He whose spirit is purified becomes proof against the germs of sin.

Sat.—As you look back upon your life, the moments when you have really lived are when you have done things in the spirit of love.

—*Henry Drummond.*

The Trailing Arbutus.

I wandered lonely where the pine-trees made
Against the bitter East their barricade,
And guided by its sweet
Perfume, I found within a narrow dell
The trailing spring flower, tinted like a shell,
Amid dry leaves and mosses at my feet.

From under dead boughs, for whose loss the pines
Moaned careless overhead, the blossoming vines
Sifted their glad sunshine,
While yet the bluebird smoothed, in leafless trees,
His feathers ruffled by the chill sea breeze,
And snow-drifts linger under April skies.

As, pausing, o'er the lonely flower I bent,
I thought of lives thus lowly, clogged and pent,
Which yet find room,
Through care and cumber, coldness and decay,
To lend a sweetness to the ungenial day,
And make the sad earth happier for their bloom.

—*John G. Whittier.*

There's a gleam of sunshine across the hill,
In its light are the willows growing;
The earth is alive with a subtle thrill,
There are waking cries from lake and rill
To the gay wood swallows who drink their fill.

—*Scattered Seeds.*

Out in God's Fresh Air.

A distinguished physician once said, "However bad the air may be out of doors, it is always worse in the house." Fresh air is a wonderful remedy for bad temper. At least, such was the opinion of the little girl in the following incident:

"Where have you been, Fanny?" asked Mrs. Gessler of her daughter, as the latter entered the house with rosy cheeks and sweet, smiling eyes.

"I've been to lose my temper," was the laughing reply.

"'Lose your temper?' How! Why! I do not understand," Mrs. Gessler said, slightly mystified.

"That is," corrected Fanny, "I've been to lose my bad temper and find my good one. You see, mamma, I stayed in the house all day, and grew fretty and cross with Tommy. I wouldn't take my walk with nurse and Tommy this morning, as you like me to do, because I wanted to finish my story. Then, this afternoon, I was cross and fretful. So nurse told me to take a few runs around the garden in the fresh air, and lose my bad temper, and I have."

"It's a good cure;" said Mrs. Gessler, with a laugh. "It's one that older folks could make use of. I think I shall have to call it 'Fanny's remedy,' and use it myself when I grow cross."

"Ah, but you never do grow cross, mamma," Fanny said, lovingly.

"I mean never to, it is true; but I, too, shall find it good to get out into God's air, to breath in a free, fresh supply of strength and patience and love and hope."—*Selected.*

A Serious Dog.

A London dog was accustomed to go almost daily with a penny in his mouth to the baker's and buy a roll for his breakfast. One day the baker's man, in a joke, gave him a roll just out of the oven; but Rover did not like hot rolls, so he instantly dropped it, took the money from the counter, and from that day changed his baker! He never went back to that shop, but spent his money with a better behaved tradesman.

Japanese Kindness.

A picture of Japanese life drawn by Professor Morse shows a pleasant relation existing between the human and the brute creation.

Birds build their nests in the city houses, wild fowl, geese and ducks alight in the public parks, *wild deer trot about the streets. He had actually been followed by wild deer in the streets, nibbling melon rind out of his hand, as tame as calves and lambs on our farms.* A dog goes to sleep in the busiest streets; men turn aside so as not to disturb him. One day a beautiful heron alighted on the limb of a tree, and the busy, jostling throng stopped. No one attempted to injure the bird, but several began sketching him.—*Youth's Companion.*

Gold, because it was found pure and fairly tractable, was probably the first metal used by man. Copper, it is true, is found as a metal, but only in one comparatively restricted locality. Occasionally gold fish hooks have been discovered in graves in New Granada. In mining a tunnel in Cauca a gold hook was found in 1882 fifty feet under the surface of the ground and beneath what must have once been the bed of a river. Copper fish hooks have been found in many of the ancient burial mounds of Peru.

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

The Western Unitarian Conference.

In addition to the twelve churches reported in THE NEW UNITY of last week as being qualified to send delegates to our annual meeting by having contributed not less than ten dollars, the following societies are now qualified:—

Grand Haven, Mich.
Grand Rapids, Mich.
Milwaukee, Wis.
Sheffield, Ill.

Cleveland, Ohio.

Unity Church is very prosperous. It has morning and evening services with an attendance averaging two hundred and fifty in the morning. It has a Unity Club of forty members who have been studying Egypt and Art. It has a Ladies' Society of over thirty members, a Progress Club, a Lend-a-Hand Club, and an Emerson Study Class; and it has a Kindergarten Class during the hour of worship, an institution which so many of our churches have adopted.

Detroit, Minn.

The liberal society here, under the inspiration of their indefatigable minister, Miss Putnam, are planning to have a series of week-day meetings next June.

Eau Claire, Wis.

The Wisconsin Conference is arranging for a Missionary Meeting, to be held here the second week in April, which Mr. Niles, Mr. Forbush, Mr. Gould, and others are expected to attend.

Indianapolis, Ind.

Rev. F. E. Dewhurst, of Plymouth Church in this city, is giving a series of seven illustrated lectures on the spirit of architecture, on Sunday evenings beginning March 24. The subject of the lectures are as follows: "The Architecture of Egypt"; "The Architecture of Greece"; "Roman Architecture"; "Mohammedan Architecture"; "The Romanesque"; "Gothic Architecture"; "English Architecture." This seems an admirable course to help people to see the inner spirit in this dumb language spoken by the great races of the world.

Janesville, Wis.

The Independent Society of Liberal Christians in this city had a missionary meeting March 26, 27 and 28. The first evening Rev. Chas. E. Varney, of Monroe, Wis., gave an earnest sermon on "The Need of a Liberal Church in every Community." He was followed by Rev. C. F. Elliott, of Hinsdale, a former pastor of the Janesville church, who spoke in his usual vigorous way on the same topic. The second evening Rev. W. D. Simonds, of Madison, was present, and gave an eloquent and finished discourse on "The Only Consistent Faith." He was followed by Rev. V. E. Southworth, formerly pastor of the Unitarian Church in Ware, Mass., who read a paper on "The Three Great Essentials of the Free Church." Those three essentials he regarded as being freedom, sincerity and reverence. Mr. Elliott spoke on the larger and vaguer conception of God, which the newer results of science point to; emphasizing the fact that our ideas of God are only the largest conception we can form of the universe. Thursday evening Mr. Southworth gave a sermon on "The Religion of a Man." He defined religion to be living up to the highest possibilities of manhood, and claimed that it was consequently impossible to define religion in words; it could only be defined by life. Rev. A. W. Gould, the Western Secretary, was present during all the meetings and spoke briefly Tuesday and Wednesday and gave an address on "Faith" Thursday evening. The meetings were regarded as very successful both in point of interest and numbers. Rev. Mr. Southworth impressed those who heard him speak and those who made his acquaintance with a feeling that he was a minister of unusual promise. It is only four years since he left the Baptist denomination because of his liberal views. He has been steadily growing ever since and has come to the larger conception of religion as a free growth of the human soul. Any of our western parishes which may succeed in securing his permanent services will be very fortunate.

Milwaukee, Wis.

Rev. Mr. Secrist has been persuaded to reconsider his resignation, much to the joy of his society in Milwaukee and of the liberals of the whole state, who are beginning to feel the help of his earnest work.

St. Cloud, Minn.

The evening services at Unity Church have proved so interesting that the attendance averages one hundred and fifty. Mr. Brown is giving a series of "Evenings with the Poets," on Wednesday. They have been well attended and much enjoyed.

The Study Club.

Knowledge is Power.

The Devil.

"The Devil" has the leading position in *The New World* for March, and he fills that position remarkably well, as the readers of THE NEW UNITY can well believe when informed that he is under the charge of Prof. C. C. Everett. He becomes a very intelligible, not to say intelligent, being when thus treated. Indeed, Prof. Everett hints that at one time the Devil was a less objectionable person than Job's wife; for she bid her husband "curse God and die, but Satan was only a disinterested observer." The fair reader will please observe that this estimate of the comparative excellence of woman and Satan is not ours but Dr. Everett's. But the Devil fell from this high estate and in the Middle Ages Dr. Everett thinks him fit only to be compared to the "small politician"—the devil that Dr. Parkhurst has been fighting in New York.

The learned professor puts the Devil's debut in Hebrew literature, in the book of Job, about the time of the Captivity, and he adopts the view that the Hebrews borrowed this unnecessary personage from the Mazdean religion. No reason is suggested for this lack of a Devil in earlier Jewish times, but there is a very obvious reason, a reason that may also account for the absence of a developed heaven and hell in those earlier times. The Jews seem to have lacked the vivid imagination that peoples the unknown with distinct beings and definite dwelling places. They were more like the Romans than the Greeks. The more imagination any people has, the more of heaven and hell, of demons and angels do they possess.

But though without a devil, the Jews had no difficulty in accounting for the evil of this world. They made their Jehovah do the work of the Devil in suggesting and carrying out evil; consequently the book of Chronicles, written after the advent of Satan, attributes to him what the book of Samuel attributes to Jehovah. This of course proves that Jehovah and Satan are either one and the same individual, or have been confused with each other by the inspired writers.

This is a very interesting and striking conclusion, and one which Dr. Everett does not mention. It is one which our orthodox friends have overlooked and which might explain the obvious cruelty and injustice of the scheme of salvation, and of many other things attributed to Jehovah. Such things may have originated with the Devil and not with Jehovah, and so they need no longer be defended; and when Col. Ingersoll calls Jehovah a barbarian, that genial but over-garrulous gentleman can be forever silenced by showing him that it might have been the Devil that spoke and acted so barbarously. To be sure, he might then call Jehovah the Devil, and thus his last estate would be worst than his first.

Dr. Everett concludes his interesting and instructive article by giving the Devil his due in the shape of a certificate of honesty. He says: "So far as my memory goes, the Devil could always be trusted to keep a bargain." We are very glad to learn this about our old friend of the cloven hoof, and sincerely hope that it will not be contradicted by any later returns from other gentlemen who have had dealings with him. The Devil is fading rapidly away, like the Chesshire cat in "Alice in Wonderland," and it is good to have one pleasant feature to remember his majesty by, like the "grin" which the cat left behind her.

But apart from these flickering side-lights on this interesting subject, the student who wishes to trace the evolution of an evil spirit, will find many suggestive facts and valuable statements in this article. It is the best short treatise that we know of these "nega-

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Correspondence

Mr. Jones on the Coast.

EDITORS OF THE NEW UNITY:—I wish you to publish a word about Mr. Jones's lectures here in San Francisco, so I hasten to send it to you, so that you can get it into print before he returns. He left here last night for the south, and so will be unable to head off the communication from this end of the line.

Please say that we have had a most delightful and profitable season with this interpreter of modern literature and modern life, who, speaking of the prophets of modern literature, reveals himself as a prophet also. Mr. Jones has been with us twelve days, and during that time has delivered twenty-one lectures and sermons in and about San Francisco. It was said that he came to rest, but, surely, any rest he has had has been taken on the wing. If space permitted, I should mention the whole list of lectures and sermons given by Mr. Jones while here, but, as it will not, I only wish to say that "The Parliament of Religions and What Next" was not only a study of the past but a noble prophesy of the future, and was declared by all who heard it to be one of the noblest utterances ever delivered by any man. As for myself, I regard it as preëminently the greatest thing I ever heard. I would speak, also, of the lecture on Millet as a most powerful and appealing discourse.

Mr. Jones was heartily welcomed by the liberal friends upon the Pacific coast, and, with but few exceptions, by the Unitarians

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We shall look for another visit from Mr. Jones as soon as he can arrange to come, and when he does come again he will be greeted everywhere by the thousands of friends he has made on this trip. Ever yours,

LESLIE W. SPRAGUE.

San Francisco, Cal., Mar. 22, 1895.

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The Study Table

The Standard Dictionary.*

We have just received the second volume of the Funk & Wagnalls Co.'s Standard Dictionary, which marks the completion of an undertaking begun more than five years ago, upon which nearly 250 of the most competent scholars and specialists in this country and Great Britain have been employed. It contains 301,865 vocabulary terms, about 75,000 more than any other dictionary in the language. But the work is not only great in size and bulk,—indeed, it is very compactly presented, although very clearly and beautifully printed,—it is a very fine performance throughout, and, being the last, it has such advantages over all other dictionaries that it must take its place beside the very best of them. Perhaps there is but one that it has not rendered superfluous.

We have not the ability and THE NEW UNITY has not the space that would be required to set forth this dictionary's many excellencies. We have used the first volume for a year or more and have found it very satisfactory. Once only it failed us,—when we consulted it in reference to the distinction between the use of "born" and "borne," as to which it was less satisfactory than Webster's International. As a rule it has served us much more than any other dictionary, and we shall adopt it as the standard of this office. Briefly stated its characteristic features are:

Scientific definition, as distinguished from general description; careful illustration of the use of synonyms; the giving also of antonyms; the explanation of the proper prepositions to be used with certain verbs; special attention to compound forms, the adoption of a consistent system therein, and the use of the German double-line hyphen to distinguish the mark of compounding from other marks; presentation of the American Philological Association's spelling-reform orthography alongside of the current, and the use of its special alphabet to elucidate the pronunciation; the presentation of a careful collation of many authorities, in cases of disputed spelling and pronunciation, the approved form being given first; the great extent of pictorial illustrations, frequently accurately colored (at great expense); explanations of gaits (of horse, etc.) by picturing their several phases, etc.; *specific location* of references to author's quoted; the grouping of related words,—not only of words having the same root, but also of words used in connection with the subject of which the principal word is the designation; exact, scientific definition of colors; a full appendix of proper names, in which geographical, biographical, etc., names are found together arranged in *one* alphabetical table; the placing of the meaning before the etymology; and the placing of the most usual meaning first.

All of these characteristics except the last seem to us excellencies. As to the last we are in doubt whether it would not be better at least to indicate the historical development of the meaning. But even if in this one particular the editor's judgment has not been the best, certainly this work is one to be thankful for, and we heartily say amen to the high and even enthusiastic praise the work has received from the many English and American scholars who have already expressed their opinions upon it. As we have intimated, it is particularly valuable for the proof-reader and the printer, and we shall be surprised if it does not very soon take its place as the standard in the greater number of our best printing and publishing houses.

The book is sold only by subscription, and The Fuller Book Co., of 79 Dearborn St., Chicago, are the general agents for Illinois, Ohio, Indiana, Michigan, Wisconsin, Minnesota and Iowa.

AMERICAN LIBERTY: PATRIOTIC ADDRESSES. By Rev. W. D. Simonds. Souvenir Edition For sale by E. R. Smith and J. T. Geddes Co.; Battle Creek, Mich., 1894. Paper, 8vo, pp, 216; 50 cents.

American Liberty is a large and timely subject and the words of this volume have the true ring that shows the author to be one of the true Democrats who "trust in Providence and in Humanity."

The ten addresses which form the contents of the book bear such titles as "Washington and the Fathers of our Republic," "Lessons of the War," "The Scholar and the State," "A Word of Warning," etc. They are presented just as delivered on various occasions, from the Battle Creek pulpit, to graduating classes and to various local organizations. Though marred at times by the platform style better suited to the spoken than to the written word, the sentences yet carry much of the fire and magnetism of Mr. Simonds at his best.

Mr. Simonds styles himself a "Conservative-Liberal," whatever that may be, but, judging from the utterances recorded in this little volume, now published as a souvenir of a pastorate just closed, his conservatism and his liberalism are of the sort that carry men forward. In the address to the Knights of the Maccabees, entitled "Union, Liberty, Equality," after speaking in glowing terms of the two cardinal tenets of America's patriotic creed, he utters these timely words:—

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This is a good thing—Ed.

Within recent years we have been taught, in manner striking and sad, that with the manifold blessings of Liberty and Union secured, women may starve and children may perish under the ægis of the constitution and beneath the shadow of the flag. There is a despotism called Poverty; a tyranny named Want. Misery has her dungeons and Famine her victims, in this land of wealth and freedom. * * * Is it not time that we were all converted to the blessed gospel of Fraternity? Ought not the next forward step of civilization to be one grand crusade against the needless poverty that shames our Christian name? We have abolished tyranny in government, and slavery in the republic; let us now abolish—

"This deep, dark underworld of woe
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GEOMETRY FOR GRAMMAR SCHOOLS. By E. Hunt, LL. D. Boston: D. C. Heath & Co., 1894. Boards. 100 pages.

This small volume for use in the lower grades of our schools, is well adapted in the hands of a careful teacher to give pupils a sound knowledge of the leading principles of geometry. It is in no way traditional in its schemes—the pupil is expected to make the diagrams illustrative of the text, and hence it calls for a teacher quite at home in the subject, able to quicken the imagination by enthusiasm. We commend it especially for its brevity and simplicity. H. B. L.

FIVE THOUSAND WORDS OFTEN MISSPELLED. By William Henry P. Phyfe. New York and London: G. P. Putnam's Sons. Cloth, 16 mo., pp. 303; 75 cents.

The title of this book speaks for itself. Mr. Phyfe's "Seven Thousand Words Often Mispronounced" and other similar works have so established his reputation that the purchaser may feel confident that this is a useful compilation for the uncertain speller. F. W. S.

OCCULT JAPAN, or "The Way of the Gods: An Esoteric Study of Japanese Personality and Possession: by Percival Lowell" ($1.75), shows that Houghton, Mifflin & Co. mean to enlighten their patrons upon things Japanese as far as the labors of competent and talented men will enable them to. The American public has come to recognize Lafcadio Hearn and Percival Lowell as the two men best fitted to tell of Japan, and they have just given us a book from each. Those who wish to understand the religious and philosophical life and thought of the Japanese (and who does not?) will turn to Mr. Lowell's book with much pleasure. We regret that we have not had time to acquire an adequate knowledge of its contents and can only place before our readers a hint from the table of contents, in which we find the following titles: Antaké, Shinto, Miracles, Incarnations, Pilgrimages and the Pilgrim Clubs, The Gohei, The Shrine of Ise, and Noumena,—which last includes a number of sub-titles, among which are Self, Will, Ideas as Force, Dreams, Individuality, The Japanese Character and The Shinto Gods.

MACMILLAN & Co. have in press a volume of "Studies in Social Life and Theory," by various writers. The work is edited by Mr. B. Bosanquet, who contributes to it papers on duties of citizenship, on character in its bearing on social causation, on Socialism and natural selection, on the principle of private property, and on the reality of the general will. Mr. C. S. Loch, secretary to the Charity Organization Society, writes on pauperism and old-age pensions, on some controverted points in Poor Law administration,

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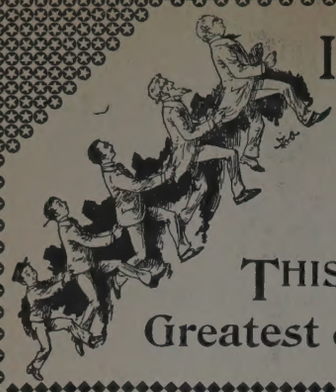

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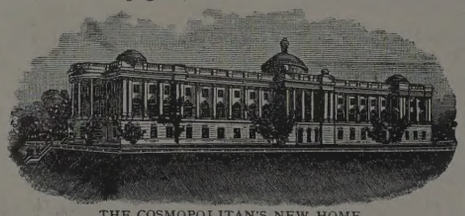

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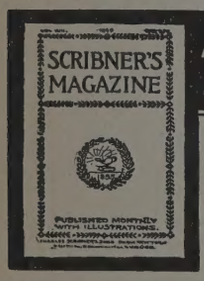

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The Magazines.

THE ANNALS OF THE AMERICAN ACADEMY for March, 1895, contains, besides its special departments,—Book Reviews and notes, Sociological notes, notes on Municipal Government, Personal notes, and Miscellany (including reports of the meetings of the American Economic Association, the American Historical Association, and the Political Science Association of the Central States),—brief communications on the "Organic Concept of Society," by Prof. A. W. Small, and "Sociology and the Abstract Sciences," by Prof. F. H. Giddings, and four principal articles: "Elected or Appointed Officials," an able plea for the appointive system, by J. G. Bourinot, of the Canadian House of Commons; "Pacific Railway Debts," by R. T. Colburn; "A Neglected Socialist" [Weitling], by F. C. Clark, and "Terminology and the Sociological Conference," in which Prof. H. H. Powers ably presents in summary form generally accepted truths as to the nature of of Sociology and Sociological work.

THE *Atlantic Monthly* for April contains installments of the two serials now running: A Singular Life, by Mrs. Elizabeth Stuart Phelps Ward, and The Seats of the Mighty, by Gilbert Parker. Fiction is further represented by the second part of Gridou's Pity, by Grace Howard Peirce, and a touching single-number story, by Annie Trumbull Slosson, entitled Dumb Foxglove. George Birkbeck Hill contributes the first of his papers, A Talk over Autographs, which promises a most interesting series. Two papers of educational interest are The Expressive Power of English Sounds, by Professor Albert H. Tolman, and The Basis of our Educational System, by James Jay Greenough. The reviews are exhaustive, and treat of books much before the public eye at present. There are, among others, The Melancholy of Stephen Allard, by Garnet Smith; The Great Refusal, by Paul Elmer More; Municipal Government of Great Britain, by Albert Shaw; and Barrett Wendell's Shakespeare.

THE MEADVILLE PORTFOLIO for March is the last number of the first volume, but we hope it will not be the last number of the magazine, which is a credit to the school and to the denomination. In this number the editor has a further word to say in reference to the high standard he would have the Meadville Theological School maintain. Mr. Loring has an admirable paper on "The Music of Our Churches," and in the discussion of public prayer "Ritualist" seems to us to speak very wisely, going to the heart of the matter.

IN THE SOUTHERN UNITARIAN for March, Rev. E. M. Wheelock has a brief paper on "Eastern Theosophy" which is worth reading for its practical criticism.

THE SUNDAY MAGAZINE, edited by the Rev. Benjamin Waugh, is a monthly published for $1.00 a year by the International News Company, of New York, and by the Toronto and Montreal news companies in Canada. It is a very pleasant home magazine, well written, well printed and well illustrated, and will doubtless have much influence to reinforce the influence of "the church." The little poem, "A 'New Woman,'" is very sweet and pure, and the charming picture adds much to it.

IN POET-LORE for March we note an appreciative reference to the first performance of "Colombe's Birthday" by the dramatic section of All Souls Church's Unity Club. We regret that Mr. Triggs, who wrote the

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The Newest Books.

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A WOMAN OF IMPULSE. By Justin Huntly McCarthy. New York and London: G. P. Putnam's Sons. Paper; 314 pp.; 50 cents.

THE STORY OF VEDIC INDIA. As embodied principally in the Rig-Veda. By Zenaide A. Ragozin. ("The Story of the Nations" Series.) New York: G. P. Putnam's Sons. London: T. Fisher Unwin. $1.50.

THINK FOR YOURSELF and Other Short Papers. The second series of "Unitarian Leaflets." By T. L. Eliot, S. F. Williams, Brooke Herford, W. E. Channing, F. Walters, H. W. Crosskey, and W. C. Bowie, London: Philip Green. 96 pp.; 1s.

SECOND BIENNIAL REPORT OF THE STATE BOARD OF CHARITIES AND CORRECTION OF COLORADO. Nov. 30, 1894. Paper; pp. 313.

HULL-HOUSE MAPS AND PAPERS: A presentation of nationalities and wages in a congested district of Chicago, together with comments and essays on problems growing out of the social conditions. By residents of Hull-House, a social settlement at 335 S. Halsted street, Chicago. Ill. (No. 5 of Library of Economics and Politics, edited by Richard T. Ely, Ph. D., LL. D.) New York and Boston: T. Y. Crowell & Co. 233 pp.; maps and map pockets, $2.50; with maps mounted on cloth, $3.50.

"OUT OF THE EAST." Reveries and Studies in New Japan. By Lafcadio Hearn. Boston and New York: Houghton, Mifflin & Co. 341 pp.; $1.25.

MEMORIES OF ITALIAN SHORES. By Mena C. Pfirshing, Chicago. Printed at the Dial Press. Edition of 200 copies. Pp. 175.

A CHILD OF NATURE: Studies of the Outward as Related to the Inward Life. By Marion D. Shutter, DD. ("Life" Series.) Boston: James H. West, 174 High street; 111 pp.; 50 cents.

THE FREE TRADE STRUGGLE IN ENGLAND. By M. M. Trumbull. Second edition, revised and enlarged. Chicago: The Open Court Publishing Co. Paper; pp. 288; 25 cents.

AS OTHERS SAW HIM: A Retrospect: A. D. 54. Boston and New York: Houghton, Mifflin & Co., 217 pp.; $1.25.

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Miscellanea.

High-Priced Books.

The following is a list made in Paris of the twenty-five highest priced books in the world:

"L'Amoureux Transi," by Jean Bouchet, printed on vellum. Quaritch paid $3,200 for it at the Sunderland sale, in 1882.

The Psalter of Mentz of 1457. Louis XVIII. paid $2,400 for a copy of it, which he presented to the National Library at Paris. Quaritch's price for the second edition of 1459 is $25,000.

The Valdarfer "Boccaccio," printed at Venice in 1471, brought at the Blandford sale $10,400.

Boucher's "Figures de Moliere," brought $5,400 at the Pichon sale.

The Caxton "Boccaccio," printed in 1476, brought $4,000 at the Techener sale in 1886.

"L'Office de la Toussaint" brought $3,600 at the La Carelle sale. Baron Pichon paid $9 for it in 1847.

"Boccaccio," first edition of 1471, brought $11,300 at the Roxburghe sale.

The works of Rabelais, printed by Dolet, brought $2,800 at the Techener sale in 1887.

"Monument du Costume," by Freudeberg and Moreau, brought $4,500 at the Behague sale in 1880.

The works of Origene, bound with the arms of Henry II. and Diane de Poitiers, brought $3,600 at the Muller sale in 1892.

Ovid's "Metamorphosis," illustrated by Moreau, Boucher and Eisen, brought $2,600 at the Marquis sale in 1890.

"Entree de Henri II. a Paris et de Charles IX." brought $4,000 at the Destailleur sale in 1891.

"La Chasse Royale du Roi Charles IX." printed in 1625, brought $2,536 at the Behague sale.

"Les Amours de Daphnis et Chloe," printed in 1718, brought $3,400 at the Quentin-Bauchart sale.

"Le Songe de Polyphile," printed in 1499, by Aldus, brought $2,960 at the Gosford sale, in 1882.

"Les Quatre Dernieres Choses," printed by Caxton in 1474, was sold to Quaritch for $2,500.

The works of Virgil, printed on vellum at Rome in 1470, were sold by Quaritch for $5,000.

The works of Homer, printed by Aldus in 1504, were sold by Quaritch for $3,300.

The "Roland" of Ariosto, printed at Ferrara in 1516, was sold by Quaritch for $2,500.

The first edition, 1469, of Gelius Aulus, brought $4,000, at the Sunderland Sale in 1882.

The works of Monstrelet, printed on vellum, in 1500, brought $5,600 at the Techener sale in 1887.

"The Boke of St. Albans," printed in 1486, was sold by Quaritch for $3,000.

"Historiarum Romanorum," printed at Venice in 1470, was sold by Quaritch for $4,000.

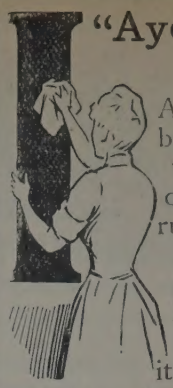
The first folio of Shakespeare's plays was sold by Quaritch for $6,000.

Gutenberg's Bible, second edition, 1459 or thereabouts, was sold by Quaritch for $15,000.

A Newspaper Defined.

It may be of interest to some people to know that the running of a newspaper is a business just the same as the running of a grocery store or a millinery establishment or a street car system.

A newspaper proprietor pays rent and insurance, contracts bills, collects money and disburses the same, with the primary end in



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Instead of wearing a newspaper or eating it, we read it, and it is the advantage of having the news of the day arranged and printed in convenient form and left at your door that represents the value of the paper.

The newspaper is a product—it is manufactured to supply a demand.

If the market value of 5,000 newspapers is $250, one paper should be worth an amount of money in proportion just the same as oranges or squashes or tooth-brushes.

That's why newspaper proprietors don't hand out their papers as presents to any who may ask for them.

They have bought machinery, paid rent and satisfied the demands of a pay-roll, in order to produce, not a tooth-brush or a cigar or a yard of ribbon, but a newspaper.

On account of its value as an advertising medium, space in a newspaper is worth money, just the same as seating room in a street car or in an opera house is worth money. The insertion of a six-inch advertisement may be worth as much as six seats at the opera.

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These may seem self-evident truths. So they are. But even to this day you will find those who do not know that a newspaper is a marketable product, and they are the sort of people who make it necessary for the grocer to put screens over his apple barrels.

And there are those, too, who think that space in a newspaper may be had for the asking, and they are of the sort that want their tailor to present them with a necktie when they purchase a collar.

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A course of liberal lectures under the auspices of the American Congress of Liberal Religious Societies will be given in towns not too far from Chicago. The following persons have already consented to speak in the course:

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The Cotton States Exposition.

Dr. Zeballos, Envoy Extraordinary and Minister Plenipotentiary from the Argentine Republic to the United States, and who is also commissioner from the Argentine Republic to the exposition, visited Atlanta last week and selected the site for the Argentine building.

The Senate committee on appropriations of the Illinois Legislature by a unanimous vote has ordered a favorable report of the bill appropriating $15,000 to provide for the representation of Illinois at the Exposition. The bill provides $10,000 for the erection of a State building, to be used as headquarters by the people of Illinois.

The Georgia State building is expected to cover an area of 15,000 square feet, and in display is expected to be one of the best. It will be built entirely of Georgia material. Governor Atkinson has had offers from several architects to furnish designs free of charge. Some of these offers come from Atlanta, and one is from the supervising architect of the Exposition.

Announcements

The Fraternity of Liberal Religious Societies in Chicago.

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CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

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STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

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